

these conflicting wishes and fears. If all are equal, no one has any advantage. And so " justice " is born.

Much of the material under *Group Hostility* bears out this picture, and it is seen in the psycho-analysis of every adult.

(e) From time to time a child would take away the property of other children, apparently for the mere sake of the taking, as a *teasing* act, rather than because the thing itself was specially desired. " Frank kept taking away a wooden egg which Theobald had brought." " Frank and Christopher took a postcard which Tommy had brought with him, Christopher saying, ' Let's take them/ " " Frank had brought some confetti in a silver bag . . . and Tommy snatched

at it . . . and ran off with some." " Christopher

took bricks away from George, saying, ' I am the stealer/ "

Doubtless the objects in question were coveted and their

possession envied, but the pleasure seemed to lie rather in

the *act of taking* itself than in the resulting possession. This

is probably a much more complex motive than the direct

wish for actual possession. It is more sadistic and contains

more *arridre pensee* of revenge. It has in it less of love of

the object and more of hate of the other person. It matters

more, here, to deprive the other person of what he has than

to have it oneself.

But when we look more closely even at the simpler instances

of the direct wish to own, and ask what gives the coveted

objects their value as possessions, it is plain that the relation

to the other *person* is a very important element there too.

Neither the pleasure of ownership nor the chagrin of envy

bears much relation to the intrinsic value of the things

owned or coveted. Few objects, indeed, other than food

when hungry, have an absolute and intrinsic value to little

children, operating at all times and in all circumstances, and independently of what other children are having and wanting. As many of the quoted incidents show, what is so desperately desired may be wanted simply because some-one else has it or desires it. A thing that has long been treated with indifference or contempt by the owner may suddenly assume great value in his eyes, if another person begins to take an interest in it. Or an ordinary object in the common environment (such as the hollyhock stalks), which has had no attention from the children, may suddenly become the centre of an intense struggle for ownership, if one of the